to become hereditary, the eldest of a deceased chief's sons being chosen to succeed him. The Andandrivana usually held office for life, but could be deposed for misconduct.

The Andandrivana was in no sense a king and his establishment differed little from that of other well to do natives. He seems to have had no special insignia of office and I could learn of no taboos governing his conduct or that of the other members of the gens in dealing with him. No taxes were paid to him. In some gentes he received a part of fines levied on criminals, but this was not universal. His duties were to act as arbitrator in disputes between villages and as a court of last appeal in serious criminal cases, especially those involving sentence of death.

After the Zahakavy conquered the neighboring gentes their Andandrivana was recognized as a king, Mpanalo. At first he seems to have been chosen by the gens alone, like any other Andandrivana. Later he was chosen by the Andandrivana of all the gentes, the only prerequisite for office being that he must belong to the Zahakavy gens. Still later the royal power was strengthened and it became possible for the king to nominate his successor. The king Rainilaiarivelo had children by eight of his wives and before his death indicated the succession for twelve places. Lemaigny, a son, was designated to succeed him, then Iavana, a daughter, then Rainibetsaroro, a son, and after him nine other sons. The mother of Rainibetsaroro was of ashes caste, but his right to the succession was never questioned. During the reign of Queen Iavana he was the most influential man in the kingdom. He never became king because the French abolished the office.

I was unable to get any coherent account of the exact powers and functions of the Menabe kings, or of their regalia, or of the ceremonies performed when they were inducted into office. No two informants were in agreement on these points and apparently they had never become formalized. The kingdom was short lived and constantly subject to foreign influences.

The Tanala

The political organization of the Ikongo cannot be understood without some knowledge of their history. In the earliest period their territory was occupied by many politically independent gentes which were probably similar to those of the Betsileo in their organization and government. Later at least two gentes of foreign origin forced their way into the region, partly displacing the aborigines. At first